



THE DAYBREAK

OF
ETHNOLOGY
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“Wankantanhan Anpao kin hiyounhipi”—Luke 1:78.

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Aberdeen, S. D., Feb. 23, 1919.

Dear Friends: We shall soon enter the Lenten Fast. Through its services and lessons we should be drawn nearer to the Church and her Lord. The arrangements for services may be different in some places. It is suggested, however, that on Wednesdays and Fridays during the session, we shall think on the subjects as outlined below. In union there is strength. If all the workers throughout the Deanery will unite in this we may find strength and joy for Eastertide.

Mitakuye: Ecana kinhan Akihaniçiyapi omaka el unyanpi kta. Wocekiye na woonspe tawa kin eciyatanhan Okolakiciye wakan kin, na Itancan tawa kin sam ikanyela unkahipi kta iyececa. Omaka kin he icunhan wocekiye kin tuktektel icitogyeeconpi. Tka ito omaka kin le icunhan Anpetu iyamni na izaptan kin el, ihukuya owapi kin he, Deanery ataya el awauncinpi kta wašte iyucanpi. Okiwanjila econpi kin he wowaške yukan. Wowaši unpi kin hena le okiwanjila econpi kinhan tokaš Easter iyehan wowaške na wowiyuſkin iyeunyanpi kte sece.

E. Ashley Archdeacon.

Thoughts for Lent
Lent on Woawacin

- March 5. Amend your ways. Jer. 7:1-17.
Nitacanku kin gluwašte po. Jer. 7:1-17.
- March 7. The Guide Book. 2 Tim. 3:14-16.
Yusawicaye kta Wowapi kin. 2 Tim. 3:14-16.
- March 12. God's word is power. Psalm 19:7 to end.
Wakantanka toie kin he Wowaške. Psalm 19:7 etan, ihanke hehanyan.
- March 14. Power through Prayer. St. Luke 11:1-10.
Wocekiye eciyatanhan wowaške. St. Luke 11:1-10.
- March 19. Baptism, and threefold vows. See office for Baptism.
Baptisma, na woicconze yamni. Baptisma wocon kin etonwanpi kta.
- March 21. The sevenfold gifts of the Holy Spirit. Isa. 11.
Woniya wakan wawicaqupi ſakowin kin. Isa. 11.
- March 26. The fruit of spirit. Gal. 5:16 to end.
Woniya etan waskuyeca kin. Galatia 5:16 etan ihanke hehanyan.
- March 28. Confirmation. See office in Pr. Book.
Wicayusutapi. Wocekiye wowapi el oecon kin etonwanpi kta.
- April 2. Manna in the wilderness. Ex. 16:14; Deut. 8:3; Neh. 9:20; St. John 6:31.
Hewoskan el manna kin. Kdinapa. 16:14; Wooke Itak. 8:3; Nehemia 9:20; St. John 6:31.
- April 4. Christ the true manna. St. John 6:29-33; 49-51; St. Matt. 26:26.
Manna wowicake kin Christ ee. St. John 6:29-33; 49-51; St. Matt. 26:26.
- April 9. The brazen serpent. Numbers 21:9; St. John 3:14, 15.
Mazaša wabluška kin. Wizayawapi 21:9; St. John 3:14, 15.
- April 11. Christ the Rock. Ex. 17:1 Cor. 10:4.
Christ Imnija (Inyanhe) kin. Kdinapapi 17:6 1 Cor. 10:4.

April 16. Christ the sin offering. Lev. 4:2; Heb. 13:11, 12

Christ woalitani on woſnapi Kin.

Lewi. 4:2; Heb. 13:11, 12.

April 18. Christ crucified. St. John 19.

Christ icipaweli okatanpi. St. John 19.

ONWARD, CHRISTIAN SOLDIERS

Gospel Hymns Nos. 1 to 6. No. 365.

1 Christian akicita;

Icipawega,

Christ Tawa kin yuha,

Zuyekah yapi

Christ he Itancan hea,

Toka itkob' ya:

K'eis' ye cin wapaha,

He wanyaka ye.

CHORUS.

Christian akicita;

Icipawega,

Christ Tawa kin yuha,

Zuyekah yapi.

2 Okodakiciye

Ozuye s'e ya:

Misun, unyan okna

Wakanpi yapi.

Unkinukan ſniyan,

Tan wanunjina—

Woape, wicada,

Woonſida qed.—Cho.

3 Wokiconze najin

Keſ akisni s'a,

Tka, Jesus Toſpaye,

Ohinniyan han:

Okodakiciye

Christ iwahoya;

On Satan etanhan

Ohiyin kte ſni.—Cho.

4 Wacinyayapi kin,

Aye opa po,

Ho kin wicopeya,

Odowan de ed:

Wowitan, yatanpi,

Christ ed qupi ye:

Wicaša, Oknikde

Ohni' downapi.—Cho.

—HARRY F. C. WOOD, Ieska.

GENERAL FOCH WOCEKIYE EYIN KTA WAN OHNI OKAN

California hokſina wan Evan eciyapi e American ozuye natan iyaye cin en opa France ekta. Unkan he decana titakuye wowapi wicaqu San Bernardino en. Unkan he General Foch France en ikiyena hein wanyaka keya okdaka.

Evans hed tipi wakan ehanna wan timahen wanyag i qa wapoſtan cōna wawanyag najin qa taku wowanyake kin hena abdes najin kin icnnhan wicaša wan wanna sansanka etimahed hiyu okde tahu okahe kin en wanbdi kaſapi akpahdoka. Akicita itancan Generals unpi kin iyecen. Akicita wanjina kici hi tuwena oitanēanpi ka e yuwiyakpa kpapi se mazaskazi eyanase ikduzapi e om hi ſni, tka akicita wanjina kici hi.

Evans wicaša kin de tokag en nina hein abdeze ſni tka eqeſ wancag canpeška makekde inajin kin he wanyaka. Qa cekiya yanke cin ecen wana wihiyayena oape kang i yamni. Hehan inajin.

Ho hehan wicaša kin de kinape qa ki kde cin hehan Evans ihakam ya unkan canku okna kde cin tukte tanhan keceyaſ akicita kin yuonihan-yan nape on yuwankan ikikcupi ecee kin heconpi. Qa nakun winyan qa wakanheja canku okna hiyayapi kin hena patag inajinpi qa ite wahbakiya ayutapi. Unkan he General Foch eciyapi kin ee.

Ho unkan Evans eciyapi kin de woakipe wanji nina tanka kin heca kdawa keya.

Ho oape kang i yamni Akicita itancan General woawanyake tanka hinskotanka qin tipi wakan timahen canpeška makekde najin qa onſiiciya cekiya yanke cin icunhan maza kan kekto pawinge wikcemna ohmuyan qa toie kin on paha opawinge wiconſe on can can.

Wicaša wipe yuha kin woyawa tanka tona makoqe kin mahen puſtag qa maka wita kin opta, iye toie kin on Generals, Field Marshells, qa maka omani akicita, ſung akan yan kapi qa mazakan tanka yuhapi kin Europe makoce kin opta iyaye wi caſi kin he okini tipi wakan wan ma hen oape kang i yamni wacekiya

najin, qon he itogyeecon ſni naceca. Qa hehan General Foch den ecena hecen econ ſni. Tka anpetu iyohi tukten tipi wakan wanji ikiyena iyohi ehantanhanſ hecen ece econ.

Qa nakun tohan haſanna kikta hiyaye cin heceknana oape wanji hehanhanyan canpeška makekde najin qa onſiiciya cekiya ecee, qa nakun hitayetu kin hena iyecen econ ecee.

Qa nakun General Foch de taku teca econ e heca ſni, tka iye toni kin ataya hecen econkeyapi.

Wopida Akicita Oyanke etanhan,
St. Louis, Jan. 9, 1919.

Anpetu wakan waonspeiciyapi owasin Hokſipina qa Wicincapina tecihindapi kin:

Token yaunpi he? Owasin Ho!

Wanna waniyetu wanji yahiyupi, Hunhunhe nina inicaſapi! Wanna nitankinkinyanpi!

De omaka kin oyanke otancan kin “Wopida” eya cajeunkdatapi; qa he toketu kin sdonyavapi.

Hekta omaka qonhan Okicize en unqonpi. Hokſipina otoiyoſi ito waniyetu iyenakecapi yunkanſ opapi kta tka ecin ocanſtepi. Hokſipina qa koſkanaka wicunyahapi kin yuwiyakpapi se token eikduwitayapi kin he nina wašte qa oiyokipi hee! Heon wowaſaniçida yuheunkiyapi kin hee. De omaka kin wookiye hi. Tawicaopi, qa ſahanpi woiyokiſice kin hena wanna dehanyag eknakapi. Hecen on Wopida Akicita oyanke etanhan wowapi unkaſapi kte cin he hecetu ſni he? Qa unkicantepi ataya on Wakantanka wopida unkekiyapi kta he hecetu ſni he?

Tka Yewicaſipi ozuye unkitawapi owicohan kin heceknana ooſkiniçiyee kin en ſkanyankapi. Qa akicita decapina kin hena niyepi. Qa haya- pi awanyaka oſpaye nitawapi kin, hayapi qa canhanpa cinpi. Qa woyute awanyaka oſpaye nitawapi kin, aguyapi kmikma, qa kukuſe, qa unmnica, qa pejihutasa pa cinpi. Qa dena oam- naye ayapi kin en \$200,000 00. (mazaska kek- topawinge nom) niyepiheca etanhan nicidapi, Ob akicita waun tecihindapi kin tokata akihan- içiyapi kinhan tohanwankantuya kapi kin he akam iyeyahan wicayaqupi kta e cididapi qa ice- ciciyapi. Ataya Akicita Itancan nitawapi kin,
DANIEL S. TUTTLE.

ANPAO.

(THE DAY BREAK)

SANTEE. - - NEBRASKA

REV. JOHN FLOCKHART, - - - } Editors.
REV. WILLIAM HOLMES, - - - }

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Letter of Commendation

The tendency of THE DAYBREAK is to provoke to good works and to bind us together. It will be a special help to the scattered members of the Church. Beside other Church news, it will contain official notices and accounts of official acts and visitations of the Bishop. It is hoped that our people will take it and circulate it.

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Wotanin-waste Ayapi On Wocekiye

Anpetu iyohi wicokaya he cin ehan heyapi kta:

Wanikiya waste isto wacantkiye nitawa kdu-gad, canicipawega akan otkeyahan yaun qon maka akan wicaša unpi kin owasin Niye ekta etonwanpi qa niwicayapi nunwe. AMEN.

WAKANTANKA Iyotan wasake cin, Woksapi ed Itancan kin, Woksapi Nitawa kin ed Itanipi kin nakun sanpa yewicayaši kta e onšiičiya iceunni-ciyapi: hecel Waawankdake wicaka qa wacinye pica heca iyenakeapi kin on Okodakiciye-wakan nitawa kin iyuškin kta, na Nitokiconze waste oicago tawa kin yutankapi kta; Jesus Christ Itancanunyanpi kin he eciyatanhan. AMEN.

O WAKANTANKA, tuwe wicawe wanjina on, wicaša oyate hiyeve cin owasin maka kin owan-caya etipi kta e wicayakage cin, qa tona itehan-yan qaiš ikiye unpi kin, wookiye owicakiyak kin kta e Nicinea waste uyaši qon; wicaša owasin onidepi qa iyenianpi nunwe. Oyate kin optaye nitawa kin opewicakiya ye, qa Ikcewicaša kin wokiconze nitawa kin ekta awicakdi ye. Tona wicayeco kin ecan wicaduecet, qa nitokiconze kin kohanna uyakiyin kta iceunničiyapi; Jesus Christ Itancanunyanpi kin he eciyatanhan. AMEN.

O ITANCAN, tona nunipi kin hena awicayakite qa niwicayayin kta e yahi kin, qa mahpiya ekta qa maka akan wowašake-ataya ničupi kin, tona econwicayaši kin eciyatanhan, wicaša otoiyo hi Wotanin Waste kin owicakiyakapi kta e iyayapi kin, on Okodakiciye wakan Nitawa kin wocekiye eye cin nayahon kta e iceunničiyapi. Taku wokokipe en ipi kin owasin etanhan ewicayaku ye; maka puza wokokipe kin etanhan, mini wokokipe kin etanhan; makošica on wicate cin etanhan; šicaya wicakuwa toohitike kin etanhan; wocetunkda qa inahnipi etanhan; wowacinibošake qa owodutaton kin etanhan; qa oiyokpaza itancan ičiconzapi kin owasin etanhan ewicayaku ye. Qa wojupi qa miniakaštanpi kin ieunhan waicage cin, Niye, O ITANCAN, uwicakiciya ye. Ikcewicaša wicota hcin omnawicaya ye, Christian tamakocepi kin ekta tona wowanikiye hinsko tanka aktapi šni kin hena wicayuhomni ye, hecel, O Maka Wanikiya waonšida kin, Nicaje yatanpi kta qa Nitakiconze u kta; Niye, Ateyapi kin qa Woniya Wakan kin ob woyonihan qa wowitan duha, nunwe, maka owihanke wanin. AMEN.

Wotapi Šni Itokam Wocekiye Wan

O ITANCAN, wopida unničupi. Wotektekda pi kin wodwicaya ye, qa wicaša owasin, maka sintomniyan, Wiconi Aguyapi ni un kin Mahpiya eciyatanhan hi kin he odepi qa iyeyapi kta e iceunni ciyapi. AMEN.—Anpao etanhan.

Grace Before Meals

THANKS be to Thee, O Lord. Feed the hungry, and grant that all men, every where, may seek and find the Living Bread which cometh down from Heaven. AMEN.

Theodore Roosevelt Te

United States en Tunkanšinayanpi iwicemna nom sam šakpe kin hee. January 6th Anpetu kin he okna te. Waniyetu wicemna šakpe kitanna sanpa ehan te. Wicaša okitanin, wiyukean wayupika, qa ksapi heon te cin on oyate owasin okihinyaupi, qa icantešicapi.

1. Tokatakiya taku toketu kte cin hena ekta-kiya wiwanyake tawa kin mdesyahan wanka, heon etanhan tohan tukten wokdake cinhan taku ke kin hena jajaya yuataninyan eknaka okihi heon tawokdake nahonpi kta oyate iyokipipi ecee kin hee.

2. Woyasu tawa kin hena ekta ohankoya econ okihi, tohan oyate ekta wicohan wanji waste tanin echantanhanš he wancake en ewacin qa on wawiyopaštaka qa kohanna token okihi en škin-čiya ecee. Akeš tohan oyate ekta taku wanji waste šni, qa woowotannašni qa oyate iwicatan-yan kte šni kinhan he kohanna en woyasu tawa kin on akan eonpa ecee.

3. Wiconi tawa kin wowašake ojuna, taku awacin kin owasin wowašake en un, qa taku eye cin owasin wowašake en un, qa taku econ kin owasin wowašake en un, qa taku on hecece kin he awicakehan Christian wicaka heca kin heon hececa. Oyster Bay Christ Church, okna Rev. George E. Talmage wicahapi woecen kin econ, qa odowan wan waste dake eiqon, "Oahe suta niciyan-kapi," he en kiciyawapi.

WOWAPI NONPA

Decana wowapi nom en unhipi unma "Tipisapa Mitaoyate kin" eya cajeyatapi qa Sarah Emilia Olden he kage. Ehanna Dakota hea ounyanpi kin heehan token oopičiyeyapi kin hena oyakapi. Dakota kin tokiyatanhan upi qa hipi kin, qa tukte en oetiyapi eca yuhocakatonyan tipi, qa tipiiyokiheya yuhapi, qa token wakanheja icahwicayapi, qa wadowanpi, qa hoksipina token wicakaonspepi kin, qa otawicuton qa ohinknaton, qa wiłłpeyapi, šungmanonpi, šungakan qa makaamaniyan keizapi, qa wanangi, qa wapiyapi, qa wanasopi, qa owai iyotakodakiciyapi tona, qa oeconna, qa tiyošpašpaye wicoti, qa candipahta, qa wiwanyagwacipi, qa ecen dehan on waste en unnipi qa nakun tokata wiconi en unnipi kta woape unyuhapi, hena ecen tantanyan oyakapi, oyubdaye 158 henakeca šoke tuwe wanji cin kinhan The Morehouse Publishing Co. Milwaukee Wis., "Hen da kte."

Hehan unma kin, John P. Williamson Dakota Hunkawanjin wicaye kin "eya cajeyatapi, qa he iye cunwintkutokapi Winfred W. Barton he kage, qa John P. Williamson toni kin oyakapi Dakota owasin tanyan sdonyapi, Presbyterian wicaša wakan heca etanhannajin Inhanktonwan oyate yuhapi kin hee. Wowapi de en taku oyakapi kin he tukte en icage, qa owaonspeičiye, qa owaonspeičiye wankantu tukteekten owaonspeičiye kin, qa wanna tokaheya wicašawakan hiyu kin, qa Minnesota en oaocinšice, qa piyawicakduhicapi, qa akeš conkicakse ekta ewicaknakapi en wicaakihan, qa wanaseai, qa watokda om ounye, qa kaškayankapi wanwicayag, i qa wicašawakan omniciye ekta omani econ, qa akeš minitanka en ewicaknakapi, qa akeš wapkanašice qa Santee en ewicaknakapi hetanhan akeš Inhanktonwan tipi ekta iyotan-ke, qa waonspewicakiye, qa ikduheičiyaye-čiwicaye kta etkiya awicaye, qa Ptaya Owokdake, unhanketa wanna Dakota kin is eya wicašawakan hecapi. Tunkanšina etkiya wowawokiye econ, qa ehake wicašayatapi unpi kin, qa iye tiwahe tawa, qa tiwahe en ateyapi kin, anpetu wanji iye ti en token opičiyeye, qa hehan iye on awooyake tona owecihan wišeyanuse ni hiyu, qa makaamani duzahe qa makiwicayaskapa ekna omani, qa Jim Somers ti en owankaye, hehan wowapi tona kage, "Iapi Oaye" "Oowa Wowapi" "Dakota Odowan" "Wašicun qa Dakota ieska Wowapi" qa wowapi okieču qa ecen yewicašipi wicohan tawa ihunnikiye.

Hena ecen tantanyan oyakapi, qa oyubdaye 269 henakeca šoke, hena yawapi kin etanhan wowiyukean, woabdeze, wosdonye ota en un.

Wowapi denaos wašicun iapi okna kagapi, qa tuwawa wowapi dena opetonpi, qa yawapi cinpi kta unkiyukeanpi kin on unyaotaninpi.

Tuwe wanji cin kinhan Mrs. J. G. Barton, Santee, Nebraska, Hen da kte.

BISHOPS NAPIN ICIYAZA OOMANIYAPI KTE CIN

Bishop Burleson

March 2, Quinquagesima, Sioux Falls.
March 5, Ash Wednesday, Sioux Falls.
March 9, 1st Sunday in Lent, Lake Andes.
March 10, Monday, Wagner.
March 13-15, Deanery, Watertown.
March 16, 2nd Sunday in Lent, Watertown.
March 20-21, Deanery, Vermillion.
March 23, 3rd Sunday in Lent, Vermillion.
March 24, Monday, Springfield.
March 25, Tuesday, Santee.
March 26, Wednesday, Santee.
March 27, Thursday, Santee.
March 28, Friday, Santee.
March 29, Saturday.
March 30, 4th Sunday in Lent, Madison and Howard.

April 6, 5th Sunday in Lent, Mobridge field and Standing Rock Reservation.

April 7, Monday, Mobridge and Standing Rock.

April 8, Tuesday, Mobridge and Standing Rock.

April 9, Wednesday, Mobridge and Standing Rock.

April 10, Thursday, Mobridge and Standing Rock.

April 11, 12, Mobridge and Standing Rock.

April 13, Palm Sunday, Aberdeen and Groton.

April 14, Monday, Huron.

April 15, Tuesday, De Smet.

April 16, Wednesday.

April 17, Holy Thursday, Sioux Falls, visitation.

April 18, Good Friday, Sioux Falls.

April 19, Easter Even, Sioux Falls.

April 20, Easter Day, Sioux Falls.

April 24-26, Deanery, Mitchell.

April 27, 1st Sunday after Easter. Field of Rev. C. E. Wood and Sisseton Reservation.

April 28, Field of Rev. C. E. Wood and Sisseton Reservation.

April 29, Field of Rev. C. E. Wood and Sisseton Reservatoin.

Bishop Remington

March 2, Quinquagesima, Sioux Falls.

March 5, Ash Wednesday, Sioux Falls.

March 9, 1st. Sunday in Lent, Armour.

March 10, Monday, Scotland.

March 13-15, Deanery, Watertown.

March 16, 2nd Sunday in Lent, Parker and Hurley.

March 20-21, Deanery, Vermillion.

March 23, 3rd Sunday in Lent, Vermillion.

March 24, Monday, Elk Point.

March 25, Tuesday, Yankton.

March 26, Wednesday, Santee.

March 27, Thursday, Rosebud Deanery.

March 28, Friday, Rosebud Deanery.

March 29, Saturday, Rosebud Deanery.

April 6, 5th Sunday in Lent, Redfield.

April 7, Monday, Kaspar.

April 8, Tuesday, Gettysburg.

April 9, Wednesday, Pierre and Fort Pierre.

April 11, 12, Black Hills Region.

April 13, Palm Sunday, Black Hills Region.

April 14, Monday, Black Hills Region.

April 15, Tuesday, Black Hills Region.

April 16, Wednesday, Black Hills Region.

April 17, Holy Thursday, Black Hills Region.

April 18, Good Friday, Black Hills Region.

April 19, Easter Even, Black Hills Region.

April 20, Easter Day, Black Hills Region.

April 24-26, Deanery, Mitchell.

April 27, 1st Sunday after Easter, Mitchell and Woonsocket.

April 28, Chamberlain.

April 29, Lower Brule and Crow Creek.

April 30, Lower Brule and Crow Creek.

Jan. 17, 1919.

Anpao kin: mitakola woyaotanin eiši kta iceciyel. 18 miles east of Pine Ridge, S. D. Tuttle Station el Christian unpi kin Nov. wi icunhan omniciye pikiyapi tona influenza etanhan takinipila kin lena oitancan 12 months Wakantanka iyohlateya wowaši ecunyapi kte kin lena eepi. Edgar G. Bear president, Wm. T. On Head vice, president, T. T. Lance Secretary, G. T. Lance collector, Asa Thunder treasurer, Chas. G. Bear woklake wicakiya, tona Anpao iyacupi oyašin iyuškinyan nape ciyuza-pelo. Nitakolapi unšike cun miye. Brennan, So. Dak. Thos. T. Lance.

XXXV. Wanna Tankapi Ehan Baptisma Wicaqupi kin

Tona decana icagapi kin hena Baptisma wicaqupi kta he Okodakiciye Wakan ocon tawa kin ee, tka hececa eša tuktektan oyanke wanjigji en nahanhein Okodakiciye Wakan kin eicahyapi šni wan en unpi, qaiš iyepi iyatayena Baptisma woecon kin he woyušna wowiyukan akiyuhapi kin on ecen wanna tankapi hehanaiyakdeya Baptisma cona icagapi ecee. Tona hececa ehan ipi kin hena "Wanna tankapi ehan Baptisma wicaqupi ocon kin" he awicakiyuwiyeya wicakiciknakapi kin hee. Taku kin de awauncinpi kte cin itokam decen unkeyapi kta iyecece, šicawoakipe wowicake kin de onge ciqapina kin he ehanna Christ Taokodakiciye Wakan kin en ikoyagiçiyapi kta wookihi kin he etanhan heyab ikduzapi, qa ecen knunipi ecee kin hee. Onge wawokicahnigapi šni kin eciyatanhan Wakanheja wicayuhapi kin hena Baptisma Wakan kin etanhan heyab wicayuha unpi ecee kin hena hecetu šni, qa oiyokišice. Oiwanyake eciyatanhan Wakiconzapi kin de token okage qa iwiyoikihi kin hena toketu kecinpi kta yukan eša, ege tona iye tawakanhejapi kin hena ltancan teunhindapi kin he opewicakiton qon heeica itokam ahiwicakduwakanpi kta iyowiniçiyapi šni ecee kin he ege oiwanyake tehike kin ee. Tka akeš tohan wicota iyepikaes iyatayena niçiyapi kta iyececa kin hee kaeš en aiciktapi šni ecee kin hena kei icewanunyakapi ehantanhanš hehan iyepi tawakanhejapi kin hena token tokata tanyan unpi kte cin hena en ewaciniciyapi šni ecee kin hena on inihanunkiciyapi kta iyecece šni.

Decana icagapi kin tona hunkakewicayapi kin Taku Wakan wacinyan hecapi kin hena omahetuya yuwicakeya iyepi kin ltancan kin en ahiquwicayapi kin hena woiyokipi wankantuya kin heca. Tona hunkakewicayapi hecapi kin hena wakiconzapi kin de eciyatanhan iye cincapi kin Christian wotakuye woyawašte kin he awicakehan sutaya yuswieakiyapi kta woinahni kin he yuhapi kta iyecece. qa hehan tona is iye tawakanhejapi kin Batpisma icupi kte cin he woaktasni yawapi kin hena woiyowadye kin he iyepi iyatayena tawoeconpi wan wankantuya tka qon he woaktasniyawapi kin he awacinpi kta iyecece.

Wanna tankapi ehan Batpisma wicaqupi woecon kin he wakanhejapi kin on woecon kin atayakinin kici iyakidecece hececa eša onge awicakehan nina icitokeca.

Tona icitokeca kin henana abdesunkiciyapi kte:

1st. Tona wanna tankapi ehan awicahipi kin hena is eya Waayatanin qeya ob inajinpi kta he ocon kin ee, tka hena Hokšicapina on ocon kin en Waewicakiciyapi kin he is itokecapi. Waayataninpi kin dena Waewicakiciyapi waeconpi kin iyecen awicahipi kin iyepi on woiwahoye takuna ewicakiciyapi šni, hecen on hena Christian kodawicayapi hecapi e hena woiçiconze eyapi kin hena nahonpi qa awicakehan icantewicakicišicapi kin on iyohakamtu kin ekta hena wicakiksuyapi kte, qa hena token okihi sanpa tanyan waonspewicakiyapi kte cin hena kiksuye içiciyapi kta e on ob inajinpi kin hee.

2d. Tona Baptisma cinpi kin hena iyepi iyatayena woiçiconze woeye kin hena eyapi. Wakanhejapi kin hena nahanhein waniyetu tonanapina kin on woiwahoye kin hena iyepihca eiciyapi kte cin he okihi pi šni, tka tona wanna tankapi kin hena woecon kin de en iyepi iyatayena oikdahnihya waeconpi e kecanwicakinpi kin hee.

3d. En Wowapi Wakan yawapi kin icitokeca. Tohan hokšicana Baptisma wicaqupi eca St. Mark 10; he en token Wanikiya Iye isto kin en wakanheja cikeistinpina kin hena iwicaen kin hena unyawapi ecee, tka tohan wanna tankapi qeya Baptisma wicaqupi eca hen is St. John 3d he en Christ qa Nicodemus kici wokdake cin he unyawapi ecee.

4th. Woiwakta woeye kin icitokeca. Hokšicapina on woecon kin he en Wakanhejapi kin hena etkiya ltancan kin wicotawacin waste awicakiyuha e iyeunyanpi, hehan Tona wanna tankapi on ocon kin hen is tuwa Wokiconze kin en timahen iyaye kta okihi kte cin itokam Woniya kin eciyatanhan mini on Baptisma ieu kte cin he hutkan kin ee, qa oyate owasin Baptisma wicaqupi kta ltancan kin econwicaši kin hee, qa St. Peter tokiyotan wicota waeconwicaši kin hee.

5th. Wocekiye oeye kin wakanhejapi kin on qa wanna tankapi kin on napinya tohanyan iye-

cetu kin iyehanyan icitokeca, tka hececa eša taku hea on wocekiye oeye kin en napinya iyakidecece, napinya en Wakantanka iye Woniya Wakan kin wicaqu qa eciyatanhan tecaya wicatonpi kta icekiyapi kin hee.

Tona wanna tankapi ehan Baptisma wicaqupi kin hena taku wanjigji econwicaši kin hena nina tanyan en etonwepica.

1st. Christian tawoohodapi woonspe ohutkan kin hena itokam tanyehcin onspewicakiyapi kta iyecece. (Owakpankpanna tokaheya kin hen wandakapi kte.). Christian tawoohodapi woonspe ohutkan kin hena tanyehcin ouspepi kta eyapi kin he Okodakiciye Wakan oiwanyake tawa kin oknayan Christian on tawapi kin he iyepi iyatayena token iyukeanpi kecinpi kta hecen he ke šni, tka iye wowicake qeya ieu qa yuha qon he woonspe kin oknayan onspepi kta he ege ke kin ee. Tuwa wan maka woahitani wotkotkoke kin etanhan, qaiš woohoda wowicakešni woyušna etanhan hecananhan hiyu kin he Okodakiciye Wakan en kodakiciyapi kin he en inahniyan opekiya iyeyepica šni kin hee.

Token owaštepi kte cin iyojuna, owotannayan Wakiconzapi kin he icupi kta e itokam tanyan waonspewicakiyapi kta iyecece. Hekta kin ekta waonspewicakiyapi kin he ota kinhan dehan hinhpayahanpi kin he aoptetu kta tka.

2d. Ahiikdohi kin, wocekiye oeye qa oakihaniçiyeye eciyatanhan iye iyatayena ikduwiyeya kte, qa he oknayan woecon tanka kin de en yuwakanyan opeçiyeye kta he hecetu. De woecon ikceka heca e iye kin hekta wakanheja qonhan aktašniyan iyoopta hiyu qon, heon ake dehan ninahein en ewaciniciyeyešniyan en yeiçiyeye kta kecin kte šni. De Wakiconzapi kin Christ Iyehca kage.

3rd. Tuwe wan Baptisma qupi kin wancag wicayusutapi ecakiconpi kta iyecece. Wicayusutapi cona tuwe un kta okihi kte kinhan tuwe wan wanna tanka ehan Baptisma ieu kin he he kta iyececa kecannipi kta naeace, tka hiya, Wahošiyewakanpi tawoeconpi kin de Okodakiciye Wakan kin kduonihanyan kduha un, heon dena eepi eša nakun is eya econwicaši kin hee. Tokaca? Ecin woyawašte nina tanka en aikoyake kin heon.

4th. Wanna tanka ehan Baptisma ieu kin Baptisma woecon kin, qa wicayusutapi woecon ieu kin on eyaš hehanyena iyasniçiya inajin kta kecanniçin kte šni, tka nakun sam yuonihanyan wotapi wakan opa un kin heca içicage kta iyecece. Wakiconzapi wan wowašte ynha kin he warna wanji kikdege qa akeš Wahošiyewakan nape oaputake ocon tawapi kin oknayan Christian on wowašte ieu kin hena kiciyusutapi kin, heon nakun sanpa Okodakiciyapi Wakan etanhan wowašte mniitacanku tanka iwicawašte kin he on icahiçiya un kta he hecetu.

Standing Rock Mission

En Winyan Omniciye oitancanpi kin dena eepi. St. Elizabeth's Church, Wakpala.

Lula White Eagle president, Mary Brown Elk vice president, Jances Howard secretary, Placida Good voice bull treasurer, Julia Deloria sewings, Annie Red Eagle qa Amelia Necklace visitors to sick, Julia Webster qa Mary Gabe collectors, Ellen Red horse qa Emma Higheagle door keepers.

Little Eagle Station, etanhan.

Jennie Long bull president, Ruth Pate šni vice president, Mary Smutty Bear secretary, Jennie Bear Soldier Treasurer, Elizabeth White Cow sitting caring for the sick, Milly Foster caring for the sick, Bessie Long Chase Collector, Bessie Smutty Bear Collector Carrie Pate šni door keeper, Jennie Longbull Caring the sewings.

St. Thomas Chapel

Nellie White Bull president, Maggie Bear Heart vice president, Margaret Iron Cloud secretary, Louise Iron Horn treasurer, Sarah Red Hawk Care of sewing, Emma Pretty Bull qa Elizabeth Red Bear care of sick, Louisa Swift Cloud qa Annie Wahatka collectors, Rose Eagle Boy qa Jane Little Elk door keepers.

Goodshepherd's Chapel

Julia Holy Medicine president, Cathrine B. Eagle vice president Elizabeth Looking Horse secretary, Jane Shields treasurer, Nellie Dog Eagle caring for the sewings, Fanny Eaglebull qa Julia Lookinghorse caring for the sick, Lu-

cy Kill at Night qa Josephine Many Elks collectors, Susan Winyanwašte qa Sarah Holy White Man door keepers.

Grand River Station etanhan

Nellie Pass beyond president, Susan Cedar boy vice president, Mary Cedar boy secretary, Bessie Antelope treasurer, Lizzie Long bull Mary Walks softly qa Louisa Kills enemy caring for the sick, Louisa Antelope qa Jennie Hejiwin collectors, Mary Walks sotly qa Jennie Hejiwin door keepers.

APPORTIONMENTS

Apportionments for General Missions for year ending Dec. 31, 1919, and for Diocesan Expenses for year ending Dec. 31, 1919.

Payments for General Missions from Jan. 1, 1919, and for Diocesan Expenses from Jan. 1, 1919.

| NAME OF MISSION OR TOWN | General Missions | | Diocesan Expenses | |
|--------------------------|------------------|--------|-------------------|-------|
| | Appor- tioned | PAID | Appor- tioned | PAID |
| INDIAN FIELD | | | | |
| Cheyenne River Missions | \$ 200 00 | ..... | \$ 470 00 | ..... |
| Crow Creek Missions..... | 125 00 | ..... | 300 00 | ..... |
| Flandreau Mission..... | 25 00 | ..... | 50 00 | ..... |
| Lower Brule Missions... | 100 00 | ..... | 250 00 | ..... |
| Pine Ridge (Agency)..... | 120 00 | ..... | 275 00 | ..... |
| Pine Ridge (Corn Creek) | 75 00 | ..... | 175 00 | ..... |
| Rosebud Missions..... | 200 00 | 11 37 | 470 00 | 16 78 |
| Santee Missions..... | 125 00 | ..... | 300 00 | ..... |
| Sisseton Missions..... | 125 00 | 44 00 | 300 00 | ..... |
| Standing Rock Missions.. | 200 00 | 223 59 | 470 00 | 2 50 |
| Yankton Missions..... | 175 00 | ..... | 440 00 | ..... |
| Brotherhood of | | | | |
| St. Andrew..... | | | | |
| Brotherhood of | | | | |
| Christian Unity..... | | | | |

Rosebud, S. D., Feb. 1, 1919.

Anpao kin: Taku wan on miklaotanin kta wacin yelo, B. C. U. toka owapa March 8, 1899 omaka heel owapa "Miye e anpetu kin le en Christian yawitaya Sunkakiciyapi okolakiciye kin el opeya inawajin na letanhan tokatakiya taku šica wakipajin na taku wašte kin owakiyin kta heon taku on owakiye kte cin hena tohanni icicawin iwekeu kte šni e mitawacin kta Wakantanka omakiye cinhan" B. C. U. kin owašin hecetu nunwe eyapi.

Anpetu lehanyan icicawin iwekeu šni Jan. 1919 ake \$2.00 en ewaknake, wowiyuškin tanka owakipa. Y. M. C. A. el owapa nakun Jan. 1919 waklajuju, ake lila wibluškin. Yunkan betanhan kansu wan wicanlipi ikoyaka ca maqupi. Wowapi Wakan Num. 24: 17, 19. iho lena sanpa Rev. 22: 16 wašak mayanpi Matt. 2: 2, 11 Wakantanka wanna omakiye sece ecanmi on wopila epa.

Nakun ska on el Dakota wicaša wakantawomnaye el wica iyohi 50 eyapi canke awašaka ca šehanl eš ihate kinnil 1918, 1919 \$1.00 ilpe-waye na Wakantanka etkiya wopila epe tuwa le iyoniciyapi hecinhan he nape ciyuzapi.

JAMES ATTACKING BEAR.

ANPAO KIN

REV. JOHN FLOCKHART, : } Iapi Kahniçigapi
REV. WILLIAM HOLMES, : }

Anpao wotanin wowapi kin wi iyohi, wiya-wapi anpetu tokaheya eca wowapi tokšu kin okna yewicakiciyapi ece.

Wi akenonpa (one year) eca kašpapi zaptan kajujupi kta.

Wi šakpena kinhan kašpapi nom sam okise kta.

Icupi šni itokab kdajujupi kta.

Money Order, Greenwood, S. D. on opetonpi qa hiyumakiyapi kta. Okihi pi šni kinhan wowapi askape maqupi kta.

Tuwa wowapi kagin kta ca wowapi ska san-nina owa kta.

Opetonpi kta e wowapi hiyuyapi qaiš ed taku oyakapi kta cinpi qa hiyuyapi eca, wowapi ojuha akand deced owapi kta.

REV. JOHN FLOCKHART.

South Dakota Receives Picture of Bishop Hare

In the capitol at Pierre, S. D., on January 15th, at the meeting of the State Historical Society, in the representatives chamber, a portrait of the late Bishop Hare was unveiled. The presentation was made by Bishop Burleson and was graciously responded to by his excellency, Governor Peter Norbeck. The picture will hang permanently in the halls of the state capitol. For many years there have been portraits in these halls of men closely connected with the history of South Dakota. The absence of Bishop Hare's portrait was particularly noticeable, for no man has done more to upbuild South Dakota. To him is due more than to any other the Christianization of the Dakotas. But his work as a citizen was by no means confined to his Indian brethren. When South Dakota was a by-word for its loose divorce laws Bishop Hare fought often almost alone, extending the old ninety-day residence act to the present law. He founded schools among the Indians and also among the whites, which made a tremendous contribution to the development of the State.

The portrait was unveiled by Dr. Helen S. Peabody, principal of All Saints' School. The invocation was offered by the Rev. Luke C. Walker, the first Indian minister ordained to the priesthood by Bishop Hare. During the exercise the large audience sang Bishop Hare's favorite hymn, "The King of Love My Shepherd Is." The principle feature of the evening was a paper prepared and read by Bishop Burleson, dealing with Bishop Hare as a citizen.

A representative body of some twenty or thirty men and women associated, in close ties with Bishop Hare, acted as a presentation committee.

The children of the Church are showing as much interest in the sale of the Lenten Offering Number of The Spirit of Missions as in previous years. This year, as is the case every five or six years, the Lenten Offering Number will be the March issue instead of the February number, and copies will be in the hands of the children by Quinquagesima Sunday. From the present outlook as large a number will be sold as in any previous year. If this note meets the eye of any Sunday-school teacher or superintendent who does not know about the Lenten Offering Number of the Spirit of Missions and the special interest which it has for the Sunday-school pupil, full particulars will be gladly furnished by addressing The Spirit of Mission, 281 Fourth Avenue, New York, N. Y.

From all sides most gratifying reports have come into headquarters regarding the interest which women all over the Church have taken in The Advent Call. From every standpoint the effort was a success.

Dr. John W. Wood, Foreign Secretary of the Board of Missions, writes interestingly of his visit to the Orient. Dr. Wood is at present making a tour of the missions in the Far East and expects to return home next July.

Under the title of "Spokane and the Inland Empire" Bishop Page contributes a most interesting article to the February Spirit of Missions in which he describes the work which the Church is doing in the missionary district of Spokane. The tremendous possibilities of that country in the development of its natural resources in no way surpass the possibilities which the Church has in the development of things spiritual. Bishop Page and his clergy are doing a valuable work. Those who know the country will be most interested in his article and pictures; those who are strangers to the West will find much of information in what he has written.

The Alaskan Churchman for August, addressed to readers in the States, was lost in the wreck of the Princess Sophia, The Editor, the Reverend H. H. Lumpkin of Fairbanks, says that if possible he will issue another edition.

South Dakota Church Consecrated

The new St. James' Church, Mobridge, South Dakota, was consecrated on Sunday, January 12th, by Bishop Burleson. Archdeacon Ashley of the Niobrara assisted as also did the

missionary in charge, the Rev. Harvey Kerstetter. There were three confirmations at the same service.

The church is a new type of building for South Dakota, combining the features of church and parish house. It is long and narrow, 65 x 21 ft., with folding doors in the center which divide one section off for a parish hall or folded back make room for a large congregation. Underneath is a full basement. The building is near the high school, with land enough to build a rectory later, for which plans have already been drawn. The cost of the building is \$5,000, more than one half of which came from local givers.

Mobridge, the most important town in northwestern South Dakota, has an assured future, as it is at the crossing of the Missouri river and the main transcontinental line of the Milwaukee railroad. Here is one of South Dakota's two permanent bridges across the Missouri. It is a town of about three thousand inhabitants within twelve miles of the Standing Rock Indian Reservation. The missionary has a district extending about one hundred miles in each direction.

Should A Man Preach With Nothing to Say? Dr. Dearmer Thinks It Would Thrill People to Say "I Won't"

Philadelphia, Pennsylvania.—The first of four lectures on the "Art of Public Worship" by the Rev. Dr. Percy Dearmer, was delivered at Holy Trinity parish house on January 21, on the Bohlen Foundation.

One of the expected flashes of humor that stood out was: "Suppose the rector of the congregation would announce on Sunday morning that he was not going to preach a sermon, because he had nothing to say. What a thrill it would give us. When he did preach the congregation would have the comforting knowledge that he really had something to tell them."

Dr. Dearmer said: "There can be no public worship without art; however bad that art may be. The art of ceremonial must be somehow present in every religious gathering. The Bible cannot be read without the art of elocution. However badly a man preaches, he must use the art of rhetoric. Among the Puritans art was not held high, it had been a wicked thing; but during the nineteenth century, Christendom began to win back its own."

Armistice Day Celebrated On the Mount Of Olives

Bells in Kaiser's Church in Jerusalem Proclaim the news

The following account of events in Jerusalem during the month of November was written to friends in America by Joseph E. Spafford, an American missionary.

Jerusalem, Nov. 23, 1918. The eleventh of November is the greatest day that for ages it has been given to man to rejoice over. The news reached us after six in the evening. Immediately we thought we ought to show our joy and gratitude, so all the brothers went out in a captured wagon, with their brass instruments, which for four years have hung on the willows, to the headquarters of the Occupied Enemy Territory Administration to the Mount of Olives; there they serenaded the general and his administration. The men were wild with joy, they danced, they sang.

It had been previously arranged with some to the officers that if the armistice negotiations went through the most appropriate thing to do with those idle German bells was to have them sound forth the glad news and toll the overthrow of the Central cause of all this world calamity. These bells are in the new German church, "The Redeemer," very near the Church of the Holy Sepulchre, opened by the German Emperor a few years ago, when the hole in the wall was made, near the Jaffa gate, for him to enter the city. So to our joy out rang these bells, especially that one marked "Kaiser" and one marked "Prinz Eitel Fritz." Meanwhile the children lighted up a bon-fire of such things as we had, and a general gathering in the lower court sent up its heartfelt praise to God for his wonderful deliverance. The children collected all the bells they could find, school, camel, etc., and all the tins and made all the noise they could.

It will interest you to know that Mrs. Vest-er now runs an industrial school next to her house, where ninety girls are kept off the streets and taught needle lace, sewing, ect., besides having an hour each day of English and Arabic; besides being taught they are paid for the work that they can make. For a while also they were given their dinner.

Mrs. Whipple Honored in Italy

Mrs. Whipple the widow of the great bishop, whose heroic work in Italy has been reported from time to time in THE CHURCHMAN has been made a citizen of Bagni di Lucca. The only other foreigner ever honored in this way was F. Marion Crawford.

G. B. R. E. Holding Annual Meeting in New York

The annual meeting of the General Board of Religious Education is being held in New York as we go to press. January 28 was devoted to department meetings and the following days to the annual meeting of the board. On Thursday the board made their corporate Communion at Calvary Church at eight o'clock and the service was followed by breakfast at the National Arts Club. Matters of great importance came before the board, among them the report of the committee on theological education, consideration of the proposal of the Board of Missions and Social Service Commission to present a single budget to the Church, consideration of the plan to ask General Convention to appoint a national executive board to take charge of the work heretofore carried on by various boards and commission consideration of the National Student Council, and other matter of interest and importance.

The city of Jerusalem, which was taken by a British army in December, 1917, from the Turks, who had held it since the year 1516, is to the Christian the most interesting and sacred city in the world. It is situated in southern Palestine about 2,500 feet high, possessing a good supply of water, and some distance from the great highroad of nations. Probably there is no city which has had such a varied history as Jerusalem, well called the "Holy City" on account of the prominent part it has played in the history of the Hebrew religion and of Christianity. To-day we are going to learn a little of its wonderful story. David the first king of the whole Hebrew nation captured it from the Jebusites and made it the capital of Palestine, and King Solomon, his son, built a most magnificent temple there for the worship of Jehovah. When the Hebrew kingdom was divided Jerusalem became the capital of the southern kingdom of Judah, and continued so for some hundreds of years until it was captured and destroyed by Nebushadnezzar king of Babylon in the year 586 B. C., and its inhabitants taken to Chaldea. Fifty years later he Jews were permitted by Cyrus, king of Persia to return to the Holy City, and the Temple was rebuilt by Zerubbabel in 519 B. C. Some years later the city was rebuilt by Nehemiah; but in 168 B. C. Antiochus Epiphanes plundered and burned the city and polluted the Temple. Three years later, however, Judas maccabaeus defeated the Syrians, cleansed and rededicated the Temple; and it remained in the hands of the Jews until 37 B. C. when Herod the great with the aid of the Romans took Jerusalem, and he greatly enlarged the Temple. Soon after this came its crowning glory in connection with the life of the Lord Jesus; for in its Temple He was presented to God as a holy Babe, in its streets and Temple courts He taught and headed, there He was tried, crucified and buried, there He rose again and ascended into heaven. There also, as we have just been learning, the Holy Spirit came and the Christian Church was founded. But in A. D. 70 it was destroyed by the Romans under Titus. Christian pilgrimages began to be made in the third century, and many churches were built on the holy places. In 637 it was taken by the Mohammedans. In 1099 it was taken by the Crusaders and was in Christian hands until 1187 when it was conquered by Saladin and was again in the hands of the Mohammedans until the end of last year.